1: Conzemius M-4, 5 (1921) 1932
SA15 Mosquito SA15



death. At the conclusion of the third day the woman bathes herself in a neighboring creek and then rejoins her family. All cooking or drinking vessels used by her during this period are broken and thrown away. 841

Among the Sumu similar beliefs are held with regard to menstruation. The woman, however, never leaves her home, but she remains secluded in a corner of the house, a cloth partition separating her quarters from the rest of the hut. The Miskito habit of retiring to a provisional ranch or "going to the bush" (M.: *untara dimaya;* T., P.: *asáipas kasa;* U.: *asáipas awaŕ*) has never been practiced by the Sumu, and it would appear as if it was in former days also unknown among the Miskito. In fact the Sumu state that the menstruous woman must keep away from the bush, where she might be attacked by jaguars, pumas, or snakes, or where she might be seduced by a spirit in anthropomorphic or zoömorphic form. When the three days are over the woman takes a steam bath at home. The latter is prepared by heating a few large white stones and then pouring water upon them, while the woman will bend over them with a thick blanket thrown over the naked body. After this she is no longer considered unclean.

CELIBACY.—Celibacy is considered as something abnormal and uncanny among the Indians; people leading presumably an irreproachable celibate life are supposed to practice sexual intercourse with spirits. 589

PROSTITUTION.—Prostitution is now met with among the Miskito inhabiting such settlements as have a large percentage of foreigners or Ladinos, but this has never been a recognized institution as among the more civilized tribes of Mexico and Central America. 548

POLYGAMY.—Polygamy exists, but it is not very common, and is generally limited to men of rank, as sorcerers. I have known Indians with 4 and even 5 or 6 wives, who all lived under the same roof. Each one of the women had her own hearth and cooking utensils and she prepared the food for herself and her children. The husband ate wherever he preferred. When he wished to buy something for his favorite wife he must treat the others alike in order to avoid scenes of jealousy which, it must be said, are very rare. The women have rarely a dispute with each other; sometimes they are all sisters, the oldest one, however, being generally the mistress of the house. They call each other *lakna* (M.) or *kabiá* (S.). Sometimes an Indian with wife and children may adopt a young orphan girl with the intention of making her his wife when she arrives at puberty. 575

According to Henderson (223) the Miskito King George, who governed at the beginning of the nineteenth century, had as many as 22 wives. M. W. (309) and Sloane (a: I, p. LXXVII) mention the existence of polygamy for this tribe; elsewhere, however, the